

CRISWELL SAYS

## Convention To Shun Ecumenical Projects

ST. LOUIS (RNS) — While deeply concerned for Christian unity, the Southern Baptist Convention will not become involved in current ecumenical projects, Dr. W. A. Criswell, SBC president, said here.

"Church councils and merger plans which tend toward the liberal left and de-emphasize the Scriptures and basic Christian doctrines have always been unacceptable to

Southern Baptists, and will continue to be so," he said.

Dr. Criswell, pastor of the 15,000-member First Baptist church of Dallas, came here to address a rally of Baptists from eastern Missouri at Kiel Auditorium.

"I do not foresee any time in the near future when Southern Baptists would join the National Council of Churches or become participants in the Consultation on Church Union," he said. "Southern Baptists reject the liberal far left leanings of leadership in these groups, and we find that members of many other church groups are coming to reject them also."

The prospects for merger between Southern Baptists and the American Baptist Convention are not bright at this time, Dr. Criswell said.

BALTIMORE (BP) — The Baptist Convention of Maryland, in its first called special session in history, voted overwhelmingly to sell the property originally slated for a Baptist college in Walkersville, Md., "as quickly as feasible."

It was also the shortest convention meeting in history, lasting a mere 46 minutes.

That was the time it took to hear and approve a lengthy report of a special committee of seven appointed by the convention president at the request of the convention to take the necessary steps to dispose of the college property, or decide how to use it.

There was little discussion and almost no debate on the committee's recommendation to sell the property "at the best price possible," although no specific price was placed on the buildings and grounds.

Disposal and sale of the property was placed in the hands of the State Mission Board of the convention and its executive committee.

Total assets of the property, including a 140-acre tract about 50 miles Northwest of Baltimore, reportedly are about \$750,000, while liabilities are listed at about \$375,000.

The committee recommended sale of the property after examining and evaluating three possibilities, and concluding "there is nothing else we could do but recommend the sale of the property," according to committee chairman Cecil C. Anderson, pastor in Silver Spring, Md.

The alternatives not approved were to convert the property to a Baptist teaching center or assembly, or to retain the property to see what developments would come later in the denomination to utilize the property.

The committee reported a minimum of \$272,000 would have to be expended immediately to provide an assembly, plus a minimum of \$130,000 a year to amortize an estimated \$850,000 debt. Cost of holding the property as it now exists was set at about \$62,500.

In reply to the question, "Do evangelicals need a new Bible translation?" Dr. B. Laird Harris of Covenant Theological Seminary, St. Louis, expressed a firm "yes."

Dr. Stanley E. Hardwick of Bethel Theological Seminary, St. Paul, Minn., said "no."

He responded directly to an announcement made last year by Dr. Stephen W. Bainbridge, president of Houghton College, that a group of 15 evangelical scholars had set to work on a new translation.

Both professors, each a specialist in Old Testament studies, recognized the need for versions of the Scripture in a readily understandable English. They indicate awareness that the King James version, the translation best known to American Protestants, reflects the language patterns of the 17th Century.

Large portions of both articles dealt with the pros and cons of the Revised Standard

Version (RSV), prepared in the late 1940s and early 1950s, and now widely used although it has been a source of some controversy throughout its history.

Dr. Harris voiced grave reservations about the acceptability of the RSV. He said it has "serious faults," citing as his major objection the fact that the RSV translators employed "modern critical scholarship" in preparing the text.

He said that such criticism "does not accept the doctrine of the full trustworthiness of Scripture, the doctrine of biblical inerrancy. Nor does it believe that truly predictive prophecy is impossible."

"Biblical criticism" is a term which is used to refer to a variety of types of historical inquiry about Biblical contents. On one level it seeks to ascertain the root meaning of words and phrases. "Higher criticism"—which Dr. Harris particularly questions—raises questions about the relation of parts of the Bible, authorship and meaning of passages.

Dr. Harris objected to RSV use of what he called the introduction of "unnecessary conflicts between Old and New Testament and between one book and the other. These conflicts become particularly numerous and important in the field of Messianic prophecy."

Dr. Harris held that the RSV does harm to almost half of the "usual Messianic passages" in the Old Testament.

On the other side, Dr. Hardwick maintained that an examination of alleged mis-translations in the RSV shows that 90 to 95 per cent are "faithful renderings of the Hebrew texts . . . and most of the other 'errors' are possible or probable as alternative translations."

Dr. Svec gave this information about the Czechoslovakian churches while in Hamburg, Germany, attending the meeting of the council of the European Baptist Federation. "Last Sunday, when I told my congregation I was going to Hamburg, they asked me to bring their warm greetings to you," he told the council, composed of representatives from national unions of Baptist work throughout Europe.

"We will remain faithful to God's word and continue to be witnesses," Svec added. "The churches in Czechoslovakia will continue to fulfill the task given to us by Jesus Christ."

"How deeply we have been moved by your sympathy," Svec said. "We are very thankful for the spiritual fellowship which has remained unbroken. Do not fear for us."

(EBPS)

## State Elementary Convention Is Ready

Dr. Myron C. Madden, chairman of Southern Baptist Hospital at New Orleans and Dr. LaVerne Ashby, consultant, primary work in the Church Training Department of the Baptist Sunday School Board, Nashville, will be among the leaders in the statewide Convention of Elementary Workers to be held at Woodland Hills Church in Jackson, Oct. 14-16.

This will be the first meeting of its kind in the state and include all ages from birth through 12.

Other speakers will include Dr. Louise Bates Ames, chief psychologist and associate director of Gesell Institute of Child Development, New Haven, Conn.; Troy White, supervisor of elementary education, State Department of Education, Jackson; Dr. Edward Friesen, coordinator of Learning Disabilities Training Program, George Peabody College, Nashville; David Prewett, family ministry consultant, both in Church Training Department, Baptist Sun-

day School Board, Nashville. Conference leaders will include Dr. Elizabeth Hutchens, professor of religious elementary education, Southern Baptist Seminary, Louisville, Ky. and Miss Mary Anne Forrester, editor of Sunbeam Activities, published by W. M. U.

(Continued on page 2)



Dr. Myron C. Madden



# The Baptist Record

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State Conference Held For Crusade Of Americas

A statewide Laymen's Evangelism Conference on behalf of the Crusade of the Americas was held at Broadmoor Church in Jackson Sept. 20-21. Several leaders are seen, from left: Dr. L. Gordon Sansing, director of Evangelism Department, sponsor; Dr. David Grant, host pastor; Dr. Winfred Moore, pastor First Church, Amarillo, Texas; Lambert Mims, mayor of Mobile, Ala.; and Owen Cooper, Yazoo City industrialist, all speakers.

## Six Manifestos Planned For Evangelism Meet

### Juvenile Delinquency In Mississippi - 5523 Cases

By J. Clark Hensley  
Christian Action Commission

ferred more than once during the year.

The manifestos will be presented at the beginning of each session of the congress by a committee composed of members from six of the Baptist conventions involved.

There will be no votes taken on the manifestos, congress officials explained, and the statements will not be binding on any of the dozen Baptist bodies involved.

Topics for the manifestos are (1) "The Gospel and the Human Situation," (2) "Human Freedom and Dignity," (3) "The Church and Its Mission," (4) "The World Crisis and Social Revolution," and (5) "The Biblical Revelation," and (6) "The Cosmic Christ and the Space Age."

Each manifesto will seek to relate evangelism to specific issues and needs of the world today, and will emphasize the significance of evangelism in the modern world, said Wayne Dehoney, North American Regional Coordinator of the Crusade of the Americas and pastor of Walnut Street Baptist Church, Louisville.

The Continental Congress on Evangelism is a part of the hemispheric-wide Crusade of the Americas involving

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## Student Projects In Northern' Group Set

RAPID CITY, S. D. (BP) — After 6,000 miles of travel and 55 days of work on 11 campuses, four new student programs have been established in Southern Baptists' newest convention, the Northern Plains Baptist Convention with offices here.

Carroll W. Smith, director of Baptist student work at the University of Wyoming, Laramie, and three Texas college students traveled throughout Wyoming, Montana, North and South Dakota this summer seeking possibilities for starting student work.

Before the project began, only the University of Wyoming and Montana State University, Bozeman, Montana, among 47 colleges and universities in the Northern Plains Convention territory, had Baptist student programs.

As a result of the summer enlistment project, the University of Montana, Missoula, Montana; Eastern Montana State College, Billings, Montana; Casper Junior College, Casper, Wyoming; and Northwest Community College, Powell, Wyo., were added to the student work program of the Northern Plains Convention.

The project was sponsored by the Texas Baptist Student Union summer missions program, the student department of the Sunday School Board of the Southern Baptist Convention, and the Northern Plains Baptist Convention.

The team spent five days in each of 11 college commun-

(Continued on page 2)

# Resolution Adopted by the Jackson Rotary Club

August 5, 1968

Whereas, the late

## Dr. Chester Lew Quarles

exemplified those rare qualities which every servant of God ought to possess:

Confidence that the forces of Jesus Christ shall be victorious over evil.

Humility in spite of greatness

Empathy toward the handicapped

Sanctity uncommon to the world about him

Trustworthiness by all who knew him

Encourager of the disheartened

Reverence for the Word of God

Love for the members of his family

Enemy of everything that would destroy the Divine image in man

Warmth which exuded upon his associates

Quickness in his defense of the righteous and righteousness

Unaffected by the subtle shifts of public opinion

Acclaimer of Good News to the world

Respectable citizen and community guide

Leader of a great denomination, who inspired unparalleled growth

Effervescent personality

Sacrificial commitment to the cause of Christian Missions.

Whereas, Dr. Quarles served Rotary well, and was once President of his Rotary Club;

Therefore, Be It Resolved:

That the Jackson Rotary Club express deep gratitude to God for the life and ministry of Chester Lew Quarles, and that we the members of the club convey our love and sympathy to Mrs. Virginia Quarles, and the Quarles children.

### RESOLUTION COMMITTEE

Douglas Hudgins

Earl Kelly

Joe T. Odle

Harry Lee Spencer — Chairman



Rev. Millard Puri

### New Missionary, Mississippi Association

Rev. Millard Puri has begun work as superintendent of missions in the Mississippi Association.

The Puri family has moved into the missionary home in Liberty.

He was born and reared east of Magnolia in Pike County. Mrs. Puri is a native of Progress in Pike County.

The Puris have three children.

The new superintendent of missions is a graduate of Mississippi College and did work at the New Orleans Seminary. He was formerly pastor at Mock's Creek in Lincoln County; Hialeah, Fla.; Mt. Olive and Zion Hill churches in Amite County, and more recently at Livingston, La.

He succeeds Dr. E. M. Causey, who recently retired.

### Theme Selected For SBC Meet

NASHVILLE (BP)—"Christ In Faith And Work" will be the theme for the 1969 Southern Baptist Convention when it meets in New Orleans, June 10-13.

The theme was selected here during a meeting of the Committee on Order of Business, which outlines the program for the convention. Richard Kay, director of the church services division for the Southern Baptist General Convention of California, Fresno, is chairman.

The committee also named Lee Roy Till, minister of music for the First Baptist Church of Dallas where SBC President W. A. Criswell is pastor, as director of music for the New Orleans meeting. Till was also director of music for the 1964 convention in Atlantic City.



### 1st, Mendenhall Calls Pastor

Rev. James E. Smith has resigned the pastorate of Raymond Church to accept the pastorate of First Church, Mendenhall, effective October 1. He began his work at Raymond on September 1, 1968.

Mr. Smith is a graduate of Magee High School, Mississippi College, and Southern Seminary.

He formerly pastored other churches in Mississippi and Kentucky.

Mrs. Smith is the former Joyce Simpson of Braxton. They have two children.

### Student Congress

(Continued from page 1)  
ties season will bring lists of prospects—meeting with college administrators, faculty members and students, seeking support of local church leaders and participating in local church worship programs.

Wayne Holbrook, pastor of Trinity Baptist Church, Missoula, will serve as volunteer Baptist student director at the University of Montana. He will give his time, even though he must work at a secular job now in order to serve his church as pastor.

The response was so gratifying that team director Smith said, "Perhaps the biggest thing we did was to let the Northern Plains Convention people know of the potential of student work, and to enlist the support of pastors, state leaders, and church members for the student programs begun this year, and for the programs of the future."

### State Elementary Represented At

Southwestern

Southwestern Seminary counted its largest fall enrollment since 1960 as 1,735 students registered for the 1968 semester. The figure is an increase of 121 or 7% over the 1967 enrollment of 1,614.

This total includes 1,486 men and 249 women from some 20 countries and 41 states. The Southwestern students did their undergraduate work at 250 universities and colleges.

Those to attend will include workers in all elementary units, parents of those in elementary units, pastors, educational directors, elementary directors, music directors, kindergarten workers and general workers.

Music leader will be Saxe Adams, music consultant of the Sunday School Board in Nashville.

The convention will begin at 2:00 p. m. Oct. 14 and adjourn at noon Oct. 16.

The purpose of the convention, according to the department directors, is to study the child's developmental processes and possible problems related to his learning abilities and in the light of this knowledge how best to meet his needs as they relate to Christian-teaching objectives.

# Congress Plans Six Manifestos

(Continued from page 1)  
Baptists in 31 countries of North, Central and South America. Baptists from the United States and Canada are involved in the meeting at the Shoreham Hotel here.

A committee headed by Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City and a vice president of the Baptist World Alliance, was asked to draw up and to present the manifestos.

Hobbs said that the committee selected the topics to be covered in six documents, and that each member has been asked to write one manifesto for approval by the entire committee before being presented to the entire congress.

Committee members will draft the statements are Daniel A. Dryer, associate general secretary of the Atlantic United Baptist Convention, St. Johns, New Brunswick, Canada; Herbert Hiller, pastor of Immanuel Baptist Church in Woodside, N. Y. of the North American Baptist

General Conference; Kenneth R. Kennedy, executive secretary of the General Association of General Baptists, Polar Bluff, Ark.; L. Venchael Booth, executive secretary of the Progressive National Baptist Convention, Inc., Cincinnati; John Havlik, associate director of the Southern Baptist Home Mission Board evangelism division, Atlanta; and Hobbs.

Both Hobbs and Dehoney pointed out that the statements would not be "binding" upon any of the local churches among the participating denominations, or upon the denominational bodies themselves, but would be an expression of concern from the conference participants relating evangelism to the needs of today's world.

"We hope to say something of significance and importance in an imaginative way," said Dehoney, who added that the manifestos probably would be "the news-worthy items coming from the congress—even more so than the speeches."

## Juvenile Delinquency In Mississippi — 5523 Cases

(Continued from page 1)

in the 14-17 year age bracket and 20% were in the 10-13 year age bracket. Seventy-five percent of all cases were boys, but 84% of the delinquent cases were boys.

For the 3,858 delinquent cases, 4,152 acts were listed—as more than one act was listed for some cases. There were 21 acts of glue-sniffing (two being under 10 years of age). Sixty-six boys and 46 girls were held on sex offenses—60 of these were white and 51 were Negro, with one unspecified. Among Negro youths, stealing and assault and battery were higher—while habitual disobedience and running away from home were higher among white children.

Mississippi's Youth Courts handled 102 out-of-state children's cases in 1967. Among them, 37 were from Louisiana, 15 from Alabama and 13 from Texas. Of these cases, 89 were delinquent cases and 13 were neglect cases: 81 were boys and 21 were girls; 85 of them were in the 15-17 year age bracket; 46 were charged with stealing and 26 were runaways. However, only 14 were held in jail.

In submitting a comparison table on trends, the report cautioned that there are a number of reporting factors each year that may mislead those making a study solely on the basis of the tables. However, the interest of the public, the constant upgrading of law enforcement and case work, and the increase in the total number of courts reporting youth court statistics

to the Department of Public Welfare may soon enable us to get an accurate picture of juvenile delinquency in Mississippi. In noting increases of incidence of delinquency, one important fact to consider is that we have a greater number of teenagers in the population.

The preface to the report states: "By statutory requirement the Mississippi Department of Public Welfare is designated as the agency to collect and report statistical information concerning Mississippi Youth Courts. It is through the cooperation of the clerks of the Youth Courts and a number of the Youth Counselors and Judges that a report on children appearing before the courts in Mississippi is possible."

When asked for a listing of some causes of juvenile delinquency, Carl E. Gernsey, Judge of the Hinds County Youth Court, named: lack of parental supervision, over-indulgence of affluent parents, broken homes, use of alcohol and/or drugs by parents and/or children, and lack of religious training.

Hinds County Baptists have had a liaison worker with the Juvenile Court since Rev. Lincoln Newman was assigned this task as a part of his responsibility with the Cooperative Missions Department some years ago. Upon his retirement Rev. R. L. Lambright assumed this responsibility. Dr. Foy Rogers now assumes this assignment for the Cooperative Missions Department of the Mississippi Baptist Convention Board. The various Superintendents of Missions and a number of pastors work with their Youth Courts on behalf of the young people of their communities. The Christian Action Commission is concerned with the problems of juvenile delinquency as it relates to most of the areas of concern as signed to the Commission.



### Receive 53 Pieces Of China

REV. AND MRS. JOHN IRA HILL were honored with a surprise reception after the Sunday night service, Sept. 8, marking their tenth year at Friendship, Route 2, Brookhaven. Refreshments of cookies, punch and a large anniversary cake decorated with ten lighted candles were served in the church dining room. The members presented the Hills with a 53-piece set of china.

### Scripture Passages To Be Returned To Two BSSB Quarterlies

NASHVILLE (BP)—Printed scripture passages will be returned to two Sunday School quarterlies beginning with the July - September, 1969, issues, announced the executive secretary of the Southern Baptist Sunday School Board here.

The decision followed evaluation of a test period, during which the printed texts were omitted from four quarterlies, said James L. Sullivan, the board's top executive.

"It is evident," said Sullivan, "from the response we have received that the users of this material want the scripture lesson printed." The text has been omitted from the young people's quarterlies in particular areas and administrative judgment to harmonize the plus and minus factors that are existent in any such decision," said Sullivan.

According to Sullivan, most negative responses came from smaller churches. Many of these churches, said Sullivan, "feel very strongly that their young people will not study the Bible at all if the scripture is not available in their quarterlies."

### Euting Takes Virginia Post

MEMPHIS, Tenn. (BP) — George L. Euting, assistant executive secretary of the Brotherhood Commission, has resigned to become vice president of Bluefield College at Bluefield, Va.

A program director at the Brotherhood Commission for more than four years, Euting will become responsible for promotion and development at the two-year, 500 student Baptist institution. He will establish an office in Richmond about October 15.

### IKE'S RECOVERY ATTRIBUTED TO PRAYER BY SEN. DIRKSEN

WASHINGTON, D. C. (BP)—Doctors term the recovery of former President Dwight D. Eisenhower from his seventh heart attack as a "miraculous turnaround."

Lt. Gen. Leonard R. Heaton, surgeon general of the Army, told reporters at the White House that he and the General's other physicians were "pleased with the progress the general is making at the moment."

He now gets out of bed at times, sits up in a chair, has a good appetite and is given a soft diet.

Asked the reason for Gen. Eisenhower's progress, Heaton shook his head and said, "You've got me."

"Oh," Senator Everett M. Dirksen exclaimed, "I'll tell you—prayer." And to that Dr. Heaton agreed.

# Key South American Needs: Ministries To Poor, Rich

By Jim Newton

BOGOTA, Colombia (BP)—An estimated 10,000 homeless children live on the streets of Bogota, sleeping in doorways under piles of newspapers or a burlap sack or two. They are living testimonies to the ravages of poverty that rack much of South America.

The newspaper or burlap offers little protection against the cold mountain temperatures. The altitude of this city of 2 million people is 8,000 feet, and the temperature often drops to the 30's and 40's during the winter months of July and August.

During the daytime, the homeless children, most of them under ten years of age, grovel in trash cans for food, beg on the streets, or steal to ward off starvation.

The Colombians call these children "gaminas," which roughly translated from the Spanish means "little worldly children."

There seems to be little organized effort to convert these "little worldly children" into the "children of God."

Interviews with missionaries throughout Colombia, Peru, Argentina and Brazil indicate that Baptists have made only the slightest dent in meeting the overwhelming spiritual and physical needs of the hard-core poor in much of South America.

The situation in each country is different, and it is difficult to generalize, but one of the most overwhelming impressions on most North American visitors to South America is the rank poverty of the masses in contrast to the extreme wealth of a few in the ruling class.

"You can't compare Brazil to the United States, or Brazil to Colombia, or even Brazil to Brazil," said Catherine Chappell, director of the Baptist Good Will Center in Rio de Janeiro, Brazil.

Miss Chappell directs a booming program of ministry to the people of the heart-rending "favelas" of Rio de Janeiro. In this city of 4 million people, one-fourth of the population lives in some of the world's most terrible slums.

Conditions in the "favelas" are almost indescribable. In many cases, there is no water, electricity, little food, no sewage, or sanitation. In the Rio favelas, the poor often trek down a four-mile hill and back to get water which is not fit to drink without boiling.

Nowhere in South America is the contrast between the rich and poor more evident. The "favelas" are mostly located on steep mountainsides, often adjacent to high-rise apartments where the rich live in splendor. The poor can in some cases even toss a stone from their shacks made of mud, tar paper, or woven mats onto the balconies of the plush apartments.

The general impression of a North American visiting the southern continent is that Bap-

tists are not able to reach effectively either group—the rich or the extreme poor—with the gospel.

Most of the churches seem to be reaching the lower middle classes and the lower classes. There are exceptions, to be sure, but most missionaries interviewed in South America agreed.

"Where we are missing the boat is that we are not reaching people who will be in charge of the country in years to come—editors, university professors, students, etc.," said Jack Glaze, president of the International Baptist Theological Seminary in Buenos Aires, Argentina.

Two missionaries in Lima, Peru, echoed this view. "If the time ever comes when we can reach the middle and upper class in Peru, then we may be able to build self-supporting churches," said James Redding, missionary in Lima. "One of the mistakes in the past has been we've tried to build middle-class churches with lower class people," added Tom Watson of Lima.

Largely, this is true because the lower classes are more responsive to the gospel than the middle and upper classes, said Bill Warren, missionary in Rio de Janeiro. "They are more aware of their spiritual needs. Those with material possessions don't feel they need anything—they can buy happiness," Warren said.

He added, however, that there is a growing number of middle class professional people who are being reached with the gospel in Brazil, citing as an example the First Baptist Church of Rio de Janeiro where "doctors and lawyers worship beside servants and extremely poor people."

Baptist work with the hundreds of thousands of students in South America is at a critical juncture. Student work is strongest in South America in Chile, said Frank Means, secretary for South America with the Southern Baptist Foreign Mission Board in Richmond. But the student program in Chile suffers now because the key missionary in charge of it is in the USA.

Efforts to begin student work are underway in Sao Paulo, Brazil, and Buenos Aires, Argentina; with existing student work programs operating with some success in Cali and Bogota, Colombia; Montevideo, Uruguay; Recife, Brazil, and a few other cities.

Other than student work programs, there is no really effective organized program of reaching the intelligencia, middle and upper classes in most of South America. The only way is personal evangelism on an individual basis.

This is one reason that Reubens Lopes, pastor in Sao Paulo, Brazil, and president of the Crusade of Americas, has made a concerted effort to visit each governor in Brazil and presidents of other countries in the Crusade of the

Americas to present to the top government leaders an inscribed Bible and share a Christian message.

Whether the Crusade of the Americas will make an impact on both the rich and the poor is a key question, for both elements in South American Society are in dire need of the gospel.

Baptist ministries to the poor largely revolve around the work of good will centers, such as the ones visited by a Baptist Press reporting team in Rio de Janeiro and Recife, Brazil, and in Buenos Aires, Argentina.

"Social work is an open door to evangelism in Brazil," said Edith Vaughn, director of the Recife good will center. She explained that over a 10 year period, the good will center had averaged more than 200 decisions per year. They minister to 5,000 persons a year and have more than 1,500 in Vacation Bible School-type programs annually.

Although the work is rewarding and fulfilling, it is also frustrating. "The greatest frustration is seeing the need so much beyond human ability to meet it," said Miss Vaughn.

The needs are so overwhelming that sometimes Miss Vaughn comes home and cannot eat or sleep, said her roommate, Martha Hairston. "I can't eat," Miss Vaughn once told Miss Hairston. "I talked to so many people who have nothing to eat; that I just can't."

Miss Vaughn said, however, that you can't let the overwhelming needs get you down. "The very fact that you suffer with them helps them, for it shows 'someone cares. You control your emotions, but you do get involved.'

"Some people tell me, 'I couldn't do this because it would tear me apart to see such overwhelming needs.' But I tell them that if my workers ever quit feeling it (compassion), then I hope they'll quit."

Miss Vaughn is now seeking to get the Brazilian Baptist Convention Home Mission Board to join the mission in opening up a ministry in Recife to homeless boys like the "gaminas" of Bogota.

In Bogota, however, where the problem of homeless children is perhaps even more intense and the poverty in the hillside slums is among the worst in South America, Baptists are able to do little to meet the overwhelming needs.

"We're just not set up to do anything to help these people," said Loren Turnage, missionary in Bogota, as he stood in the midst of a hillside slum where 4,500 people live in the worst squaller imaginable. "I couldn't come up here and give these people food," he said. "It would cause a riot. There just wouldn't be enough to go around. We could go broke giving vitamins, food, clothing, etc., to them and still not make a dent."

"If we tried to teach the Bible and not give them anything to meet their physical needs, we might win a few converts, and we might not. When the poverty is so great, you just can't come out and teach the Bible and do nothing else," he said.

The people ask questions like, "If God is love, why does He let us be like this?" Turnage said. "The problems of society are so overwhelming that the tendency of the missionary is just to say, 'Phooey on society, I'll just deal with the man's soul.'"

"So we say, 'Let Bill Dyal (director of the Peace Corps in Colombia and a former Baptist missionary and denominational worker) do it. He has 700 Peace Corps volunteers.' The Peace Corps isn't relating their work to the gospel, but they're doing work that ultimately will help the Kingdom of God grow in Colombia," Turnage said.

But some churches and missions are not content to "leave it to the Peace Corps." They are establishing mission points in the slums seeking to minister to both spiritual and physical needs.

The tremendous needs, both of the poor and the rich, are the overwhelming single impression that staggers any visitor to South America. The big question is whether Baptists will provide the people, talents, dedication and financial support to meet these needs.



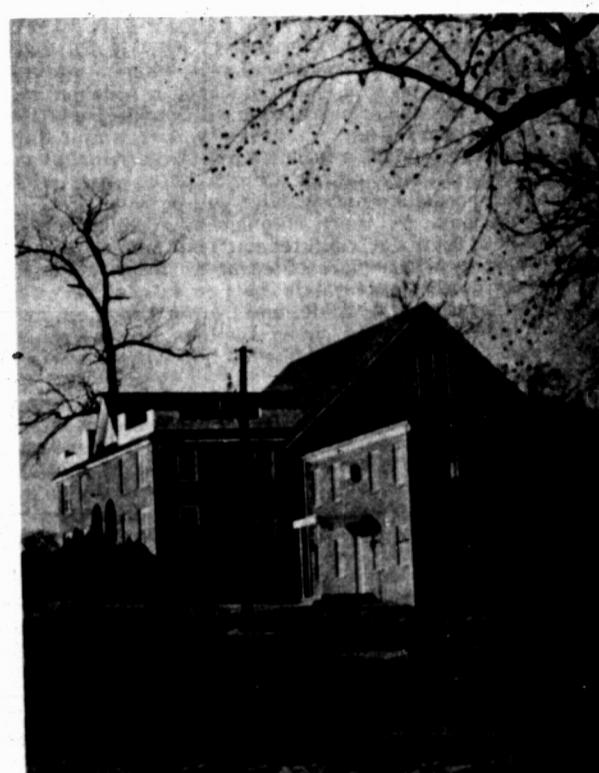
CENTENNIAL, 1918 — "Blessed Day" — Words spoken by the pastor, the late Rev. J. P. Williams, to describe the centennial celebration at Providence Baptist Church in 1918. An event in the lives of the throngs that gathered for this great celebration at Providence, "this grand old house of God which has been so influential upon their lives through the years."



THE FIRST HOUSE OF WORSHIP at Providence was built in 1818 of logs, with a wide open fireplace at one end. The chimney, tradition says, was of stick and dirt. This was not only a place of worship, but also a place of instruction for the learning of the three R's.



Norvell Robertson, Sr. Rev. Robt. E. Jones Dr. R. A. McLemore



THE PRESENT HOUSE OF WORSHIP at Providence Church, Lebanon Association, was completed in 1957. Rev. Robert E. Jones is the pastor.

## TO CELEBRATE OCT. 6

## Providence Church Reaches Illustrious Age Of 150

On October 6, Providence Church, Lebanon Association, will celebrate its 150th year of organized Baptist work, with homecoming day that will include dinner on the church grounds and morning and afternoon services, but no night service.

Both morning and afternoon services will be tape recorded. At some time during the day a picture of the entire congregation will be made, according to the pastor, Rev. Robert E. Jones.

Following Sunday school at 9:45, Rev. R. C. Woodham, formerly pastor at Providence from 1941 to 1944, will bring the inspirational message for the 11 a. m. service.

Dr. R. A. McLemore, former president of Mississippi College, now secretary of the Mississippi Baptist Historical Commission, will present the history of the church during the afternoon service, which is to begin at 2.

Pete Street will present the special music in the morning, and musicians from William Carey College in the afternoon. Others on program will include Mrs. Lillie Mae Baylis, Mrs. Homer McPhail, Dr. W. W. Clark, Bill Mitchell, and Harold Watson.

**History**  
Before Mississippi became a state, a band of pioneers settled west of Leaf River, about three miles north of where Hattiesburg now stands, but then a dense wilderness. Among this group was a Baptist preacher known as Norvell Robertson, Sr.

On Saturday, October 3, 1818, an assembly of people met at a new meeting house on Johnson's Mill Creek, Lawrence County (now Providence Creek, Forrest County) to organize themselves into a Baptist church. They already had built a building, of logs with a wide open fireplace at one end. Rev. Norvell Robertson, Sr. became the church's first pastor. He was pastor there until 1840.

In December of that year

the church chose a name: Providence Baptist Church. The church had strict requirements for membership and the maintenance of fellowship in those days. If a male member was absent from conference (Saturday afternoon) someone was sent to ascertain the cause of his absence. A continuation of absences was caused for exclusion.

The list of pastors is "long and illustrious."

Since 1818 the Providence Church has occupied four buildings. The second building was erected in 1826, to which an extension was made in 1828, for the use of the Negro members of the church. The walls were of hewn logs and the roof of cypress shingles. A third house of worship, a frame building, was built in 1844, though the second stood until 1910.

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**Baptist Standard Announces New Editorial Assistant**  
DALLAS (BP) — Larry Jerden, former assistant editor of *Baptist Men's Journal*, a Southern Baptist Brotherhood Commission publication, has joined the editorial staff of the *Baptist Standard* as editorial assistant.

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CHILDREN OF THE WORLD: There are 10,000 homeless children in Bogota, Colombia, called "gaminas" (translated from Spanish: "little, worldly children") who live on the streets, sleep in doorways, and cover up with newspapers or burlap sacks in near-freezing weather. The needs of the poor, such as these people in Bogota, are overwhelming. (BP) —PHOTO BY Floyd A. Craig.

## THE EDITORIAL PAGE

Thursday, October 3, 1968

## The Baptist Record

Largest Circulation of Any Newspaper  
Of Any Kind In Mississippi  
JOE T. ODLE, Editor

## Doctrinal Emphasis

Doctrinal emphasis is not a point of popularity in today's ecumenical climate. It is much more in vogue to preach on social problems or other more timely subjects. As important as other emphases may be, however, there will be little real strength either in individual Christian character, or in churches and denominations, without strong adherence to fundamental beliefs. People are largely what they believe, and if they do not believe much, they will have little spiritual vitality. And without strong Christians as members, churches and denominations also will be weak.

In the past, Southern Baptists have given major emphasis to their doctrinal tenets. That emphasis may not always have been presented as much in the spirit of love as the Bible demands, but our fathers believed the great truths of the Bible, and proclaimed them and taught them. Moreover, most Baptists heard enough of this to know what they believed and why they were Baptists.

Modern Baptist emphasis, however, has been more and more in other directions. The result is a generation of Baptists, many of whom do not have clear concepts of what Baptists believe or what makes us Baptists.

There may be several causes for this failure to indoctrinate our people and ground them in the truths of our faith. In part, it may be because we have grown so rapidly, that we simply have not had time to teach and train our people. Also, we do not use catechetical or doctrinal classes for our young people as some denominations do. Moreover, even in our training programs, as outstanding as they have been, we often have made the discussions so general, that we failed to plant the great truths in the hearts of our people.

A larger responsibility, however, apparently must be laid at the feet of leadership, which simply has failed to recognize the necessity for indoctrinating our constituency if we are to remain a strong denomination. Our preachers have found that it was easier to preach on more popular subjects than the great doctrines. Also, we have had such concern for evangelism, missions and stewardship, that we overlooked the last part of the commission which commanded teaching in other areas too. Few books on the distinctive doctrines of our faith have come from our denominational press in recent years. The number of tracts on Baptist doctrines and distinctives, and reasons for our Baptist belief, being published by our denominational press has dwindled, until few such are available today. While a program for training new members has been developed, it gives very little emphasis to doctrine.

Perhaps we have unconsciously drifted in this direction, both as a reaction to overemphasis on doctrine in times past, and also because of the general ecumenical trend of the times. Tragically, however, if we do not perceive the direction we are going, and turn from it quickly, we shall continue to see the strength of the denomination sapped, and soon shall cease to be a distinctive people. This may be what some people want, but it is not the real need of the world in this hour of religious compromise. In a time of church un-

ion, doctrinal laxity, and denominational weakness, there is still a need for a distinctive, Bible believing, Baptist people.

Baptists believe that the Bible is the word of God, and also believe all of the great truths revealed by God in that word. They hold many of these great doctrinal truths as a common faith with other Christian groups, but there are certain beliefs based on God's revealed word, that Baptists, and Baptists alone embrace. At least, Baptists alone hold to all of them, even though some groups may believe part of them, while others hold to others. Baptists, however, hold to all of them, and it is these distinctives which make us Baptists. If we did not believe and preach them we would be something else. There is nothing to be ashamed of in any of these distinctive positions, nor any reason for failing to teach them to our people, or proclaim them to the world.

Yet, here is where we may be failing now. Far too many of our people do not know what we believe, or why. To many Baptists, one denomination is as good as another, and to some even one religious faith is as good as another. They have this concept simply because we have failed to indoctrinate them. Baptists have fallen behind other groups in this and the time has come when we must begin to give a new emphasis to our beliefs, if we expect to survive as a distinctive denomination.

Last year we carried an article by Dr. Joe Davis Heacock, member of the faculty of Southwestern Seminary, suggesting a plan, now being used in some churches, in which all of the boys and girls in the churches, are placed in a pastor's class when they reach the age of twelve, with the pastor giving a full year to instructing them in what Baptists believe. We can see the inestimable value of such a suggestion, and should like to see it developed and adopted in all of our churches. It would change the trend of our day of Baptist young people growing up in our churches not knowing what we believe.

Furthermore, there is need for new doctrinal emphasis from the pulpit. This must be the "strong meat" to which Paul refers in some of his writings, and it is absolutely necessary if we are to grow mature, healthy Christians in our churches. Greater accent on fundamental doctrines also is needed in our whole teaching and training program. Adults and young people, as well as the boys and girls, need indoctrination with the truths we hold.

In this issue of the Record we present discussion by some of our Mississippi pastors and leaders on the subject of doctrinal emphasis. We hope that we will read carefully what they have to say, and then, in the coming weeks, join in the discussion of this problem.

I do not pretend to know the answers to why God called you and Joanne home so soon. I only know that I trust His wisdom, and I love Him with all there is in me. "In Him I live and move and have my being." He sees the end from the beginning.—Dale Evans Rogers in DEAREST DEBBIE, (Fleming H. Revell Company).

Once Martin Luther was asked, "When the whole world turns against you—church, state, princes, people—where will you be then?" Luther cried, "Why, then as now, in the hands of the Almighty God!" That kind of unwavering faith will give us the spiritual fortitude to stand unafraid and be faithful to God in any situation.—Robert V. Ozment

## GUEST EDITORIAL

"Who Will Speak In  
Behalf Of The Pastor?"By Bob N. Ramsay, Pastor  
First, Brookhaven

Budget time is here again, and budget committees will soon be busy at the task of planning and promoting budgets that will challenge the financial capabilities of the membership. The current crisis in America and across the seas demands that priority be given to missions. However, I wish to address these remarks to another item in the budget, the pastor's salary.

In every field of endeavor, it is not considered 'in poor taste' or unethical for an employee to request a raise in salary. But it is in the ministry. In fact a good portion of the employees in America are members of unions, and demands are made each year for income increases, additional fringe benefits, more favorable working conditions, and less working hours.

When we first heard about public school teachers striking, we felt that this was wrong and still do. Yet the public has accepted this procedure as 'normal' by organized labor in negotiating new contracts. Quite obviously the double standard in this regard is no longer acceptable to the teaching profession; and according to the experts there will be more than 300 strikes in public school systems this year. Needless to say, the salary increases given to the administrators and teachers by the Mississippi Legislature was long overdue.

Who will speak in behalf of the pastor? He will not. No concerted effort will ever be made in this direction. Yet there is a paramount need for someone in the local church to take the initiative in this situation. About one-third of Southern Baptist pastors are doing secular work to supplement their income. In most cases this is a necessity. This ought not to be. Others feel the need and the pressure for additional revenue.

With the cost of living rising every month, salaries have been cut drastically where there have been no increases. For example, a salary of \$3500 in '67 is equal to \$3311 in '68; an income of \$5000 in '67 has been reduced to \$4717.50 in '68; and \$7500 is equal to \$7064 this year, etc. ("U.S. News & World Report," August 26, 1968). Thus, if the pastor received a 6 percent salary increase last January, it will barely offset the toll of higher taxes and higher living costs during 1968.

This is not a personal matter. Brookhaven First Baptist has been generous with her pastor and staff members. But this is not true in many places, and some beloved pastors find themselves in financial difficulties. Again this ought not to be. One sure way to 'fire' the pastor, to build up his spirit, to encourage his heart, to draw from him his finest leadership capabilities is for the church to express love and appreciation for his ministry by seeing to it that his material needs are met.

There are those budget committee members who across the years have been alert to their responsibility in this regard; and others will want to join their ranks now.



Education Commission, SBC

Free day-long visits for disadvantaged freshmen and sophomores of Indianapolis high schools to the four state-supported universities is being carried out this month by the Indianapolis city administration. The trips are being financed by the universities—Indiana, Purdue, Ball State, and Indiana State—and their foundations and other foundations. Pupils signed up at four inner-city high schools. The idea is to convince students "who are the greatest potential dropouts that education is a way out of the ghetto," a city official said, and to persuade them to try to attend college eventually.

The point of education is finding access to a sufficient life, and access is possible only where knowledge and action can be related to conscience and action.—Wesleyan University's President Emeritus Victor L. Butterfield

"Yes," said the father of the college senior, "he took economics last year, but it didn't help him. He's still broke all the time."

## THE TEN MOST WANTED MEN

1. The man who puts God's business above any other business.
2. The man who brings his children to church rather than sending them.
3. The man who is willing to be the right example to every boy he meets.
4. The man who thinks more of his Sunday school class than his Sunday sleep.
5. The man who measures his giving by what he has left, rather than by the amount he gives.
6. The man who goes to church for Christ's sake rather than for himself or for someone else.
7. The man who has a willing mind rather than a brilliant mind.
8. The man who has a passion to help rather than a passion to be helped.
9. The man who can see his own faults before he sees the faults of others.
10. The man who is more concerned about winning others for Christ than he is about winning worldly honor.—Church Chimes

## Calendar of Prayer

(This list is not compiled according to birthdays.)

October 7 — Joe Cooper, faculty, Mississippi College; Shirley Upchurch, Marshall County Training Union director.

October 8 — James E. Booth, trustee, Clarke College; Charles Tyler, Education Commission.

October 9 — Harold St Gemme, Baptist student director, Hinds County; Alvin R. Smith, Zion associational supt. of missions.

October 10 — Ada Goar, Children's Village staff; Madge King, Children's Village staff.

October 11 — Joe Abramson, Mrs. Sandra Brannon, Mrs. Mary Lib Clayburn, Mrs. Nell Cotton, Baptist Building employees.

October 12 — E. Harold Fisher, president, Blue Mountain College; Travis D. Pittman, faculty, Wm. Carey College.

October 13 — Mrs. Omera Lynn, Baptist Book Store; Wilma J. Harris, Baptist Book Store.

## The Baptist Record

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Joe Abrams Associate Editor  
Anne McWilliams Ed. Asst.

Bill Duncan Bus. Manager

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## The Lord Says To Work



## Newest In Books

## LUTHER ALIVE

by Edith Simon (Doubleday, 371 pp., \$6.85)

The subhead reads "Martin Luther and the Making of the Reformation." The book is one of a series issued by the publisher under the general heading The Crossroads of World History Series, edited by Orville Prescott. The author of this particular volume has the ability to make history come to life. Nothing here is dead or dry but words and sentences and paragraphs jump at the reader as they capture some of the sensation and excitement created by the actions of this great leader of the Reformation. The times in which these events occurred and the factors which made the man and the event are carefully followed and presented. This is a worthy addition to the literature on Martin Luther.

## EVOLUTION AND THE MODERN CHRISTIAN

by Henry M. Morris (Baker, 72 pp., paper, \$1.00)

A brief and easily readable answer to modern assumptions of the truth of the theory of evolution and the consequent denial of the Genesis record. The author shows the fallacy of these positions and the weaknesses of the evolutionary arguments. The book is especially written for young people to help them see the answers to theories now presented, as facts in so many school courses. The author is the head of the department of civil engineering at Virginia Polytechnic Institute. He has written several other books.

## THE CASE FOR CREATION

by Wayne Frair and P. William Davis (Moody, 96 pp., 95 cents)

A brief presentation of answers to evolutionary theories and proofs of creation. The subtitle reads "An Evaluation of Modern Evolutionary Thought From a Biblical Perspective." A most helpful short treatise on a timely subject.

## NINE ROADS TO RENEWAL

by Walden Howard (Word, 162 pp., \$3.50)

Reports on the activities of Christian fellowship groups in nine cities across the nation, which were seeking to find spiritual understanding and growth. These are case studies of efforts to bring renewal in the churches.

## FAITH THAT WORKS, AN EXPOSITION OF JAMES

by John L. Byrd (Zondervan, 94 pp., paper, \$1.95)

Paperback edition of the popular hardbound novel published by J. B. Lippincott, featuring international intrigue, formidable perils, and a Christian's slender faith. An airplane crashes in the Negev Desert in Israel. One of the passengers is a minister. How he comes to grips with a ring of spies, and with his doubts — makes a story with unforgettable impact.

## THE STRUGGLE OF THE UNBELIEVER

by James J. Cavanaugh (Trident Press, 207 pp., \$7.95)

The author has received widespread attention because of his earlier book "A Modern Priest Looks at His Outdated Church." That book was a best seller but this one will not be since it was his doctoral thesis and is not written for popular reading. The book deals with the "sincere difficulty" modern unbelievers have in accepting Catholic apologetics. These traditional apologetics, according to the author, may comfort believers, but cannot speak meaningfully to most of the unbelievers of the world. The book is technical and difficult and will be of value only to the most serious students.

## MILLIONAIRE FOR GOD,

the story of C. T. Studd, by John T. Erskine (Christian

Literature Crusade, Fort Washington, Pa., 95 pp., \$1.25)

Devotional messages first delivered as sermons at the Duke Street Baptist Church, Richmond, Surrey, England. The messages are brief and practical but open the great truths of the epistle and apply them to modern Christian living. There are fourteen sermons in the series.

## LIFE IS TREMENDOUS

by Charles E. Jones (Tyndale House, paperback, \$1.95, cloth, \$3.50, 95 pp.)

Nationally known lecturer and sales executive tells how to achieve the successful life. Uniquely humorous, sensible, and spiritual.

## SAINT IN THE SLUMS,

the story of Kagawa of Japan, by Cyril Davey, (Christian

Literature Crusade, Fort Washington, Pa., 93 pp., \$1.25)

This is the story of the man who went to live in the slums of Tokyo because he wanted to be like Christ. The story of Toyohiko Kagawa is one of the most moving stories of modern Christianity.

## HOW TO BE HAPPY THOUGH MARRIED

by Tim LaHaye (Tyndale House, paperback, \$1.95, cloth, \$3.50, 160 pp.)

An experienced pastor-counselor shows husbands and wives the way to physical, mental, and spiritual harmony.

## CODE NAME SEBASTIAN

by James L. Johnson (Tyndale House, 270 pp., \$1.95)

Paperback edition of the popular hardbound novel published by J. B. Lippincott, featuring international intrigue, formidable perils, and a Christian's slender faith. An airplane crashes in the Negev Desert in Israel. One of the passengers is a minister. How he comes to grips with a ring of spies, and with his doubts — makes a story with unforgettable impact.

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## WHO IS THIS JESUS?

by D. T. Niles (Abingdon, 156 pp., \$3.50, 95 pp.)

A presentation of the biblical testimony to Jesus Christ set within confusions and controversies of religious debate in our contemporary world. A careful analysis of what happened when Jesus came to the world and what it means to modern man.

# A Must For Southern Baptists

By L. E. Green, Pastor  
Prentiss Baptist Church

A RECENT SURVEY shows "over 25%" of our students and young people believe "Southern Baptists are too old-fashioned in their beliefs and approximately 40% believe sincerely in any religion" is the key to Heaven. This "SURVEY" shows a situation that NOW IS existing and a TREND which, if neglected one or two generations, will lead to the undoing of Southern Baptists as a great Bible-believing spiritual witness in a world of moral and spiritual ignorance.

One of two possibilities may be true of those covered in this survey, as well as with many people throughout our denomination: (1) They have doctrine WITHOUT experience and that means they are unsaved and doctrine is as dead and without meaning. (2) They have experience WITHOUT doctrine and that means they are saved but undeveloped and undisciplined in Christian character and lack an appreciation of what it means to be a true Christian. In either case, the QUALITY of character and life is involved and the proper presentation of Bible truth in doctrinal teaching under the direction of the Holy Spirit can correct the deficiency. This would make possible a valid Christian experience and a life of normal spiritual development and usefulness. Doctrinal emphasis of Bible teaching is an imperative for Southern Baptists.

#### DOCTRINE IS A BIBLE EMPHASIS

Baptists believe, preach and teach the Bible and doing so we can not ignore doctrine. Paul (2 Tim. 4:1-4) "CHARGED" that Timothy "preach the word (God's inspired Bible - message) with DOCTRINE." The word

"doctrine" means teaching and is used many times in the Bible. Hastings' Bible Dictionary says, the term doctrine may mean either "the substance of teaching appropriate to the communication of the gospel or the items of belief deemed essential for the preservation of Christian truth." Another term of similar meaning is "THE FAITH" (Gal. 1:13; Gal. 2:20; Jude 3) and means that which is believed and taught by Christians or the Christian religion and its beliefs as being different from other religions or religious beliefs.

#### DOCTRINE ACCORDING TO DR. W. T. CONNER

Dr. W. T. Conner in his book on CHRISTIAN DOCTRINE says: "Christian doctrine is the teachings of the Christian religion." He further declared, "many people today have little patience with any kind of definite doctrinal teaching in religion. They wish to confine religion to the realm of feeling or friendly good-will, or to make it a matter of practical social activity." On this unfortunate fact, Dr. Conner concludes: "Without the element of feeling, religion has little motive power; without doctrinal belief, the element of intelligence is lacking; without practical activity, it is valid and empty."

#### DOCTRINE BEGINS WITH THE BIBLE ITSELF

The norm and standard by which Southern Baptists find content and meaning to their Christian beliefs IS THE BIBLE. The rank and file of Southern Baptists are CONVINCED the Bible IS THE WORD OF GOD, inspired by the Spirit of God, true, accurate, trustworthy and authoritative. Southern Baptists DO NOT believe the Bible merely "CONTAINS" the word of God or that it is inspired in certain places and not in others.

## Religion

By James E. Smith, Pastor  
First, Mendenhall

Last year I was asked to teach a study group for the BSU at Hinds Junior College. When I asked these students what they would like to study first, they immediately replied, "We want to study Baptist doctrines." One of the girls expressed the opinion of most all of the students there when she said, "I have been a Baptist all of my life and I am not sure what I really believe." I am afraid that this expresses the opinion of far too many Southern Baptists. A great faith is important and it is important that we be able to state that faith in clear and definite terms. It does matter what one believes, for one's belief determines the behaviour of that individual and ultimately of the nation.

A person cannot become a Christian without knowing and believing something and this is his doctrine. Christian experience begins with the doctrine of repentance and faith. The term, "doctrines," should not scare us away as Southern Baptists, for doctrines are merely the beliefs and teachings of the Christian religion expressed in an organized way. What we believe is most important.

Opposition to the teaching of Christian doctrine is expressed in two extremes. Those in one extreme say that religion is a matter of feeling and that we should not make religion difficult but keep it as simple as possible. Those who follow this extreme mistakenly look at doctrine as some type of creed. There are those who go to the other extreme and say that Christianity is activity and therefore we as Southern Baptists should

## Without Doctrine — Car Without Motor

By James E. Smith, Pastor  
First, Mendenhall

weakness. Organic union is not necessary for spiritual union. We can be one in spirit with many other Christian bodies, even though we differ in doctrinal beliefs.

Doctrines should be stressed in order to help our members distinguish between truth and error and warn the members of our denomination against false teachings. This is not to say that doctrines should become impersonal, for individuals should be free to accept and believe their own personal doctrines. There should always be room for free thought among our Baptist people. We have always had liberal ideas, as well as conservative and even fundamental concepts expressed. Old heresies and modernism seek to creep into this freedom of belief. However, we can have substantial agreement and put great stress on the beliefs that are essential to salvation and the Christian life.

Doctrines need to be emphasized today to deepen individual Christian devotion to the Lord. Southern Baptists have done a good job of presenting salvation to the lost. We have been a warm and evangelistic denomination.

However, we have allowed too many of these newborn Christians to remain as babes in the faith and they have not grown. We should not weaken our outreach in the future, but we should strengthen our "inreach."

Baptist doctrine needs to be stressed today because of the ecumenical movement. Talk of church union is in the air. Many are being impressed by the thoughts of organizational unity and feel that if Christianity could present a united front to the world, we could accomplish much more for the Lord. Therefore, some oppose heavy emphasis upon Baptist doctrine because it puts emphasis upon our differences with other denominations. These advocates of ecumenicity forget that when the church had its greatest unity, during the Middle Ages, it also suffered its greatest

weakness. Organic union is not necessary for spiritual union. We can be one in spirit with many other Christian bodies, even though we differ in doctrinal beliefs.

Doctrines should be stressed in order to help our members distinguish between truth and error and warn the members of our denomination against false teachings. This is not to say that doctrines should become impersonal, for individuals should be free to accept and believe their own personal doctrines. There should always be room for free thought among our Baptist people. We have always had liberal ideas, as well as conservative and even fundamental concepts expressed. Old heresies and modernism seek to creep into this freedom of belief. However, we can have substantial agreement and put great stress on the beliefs that are essential to salvation and the Christian life.

To try to practice and teach religion without doctrine is like trying to drive an automobile without a motor. Beliefs determine our actions and we should not lead Southern Baptists to separate religion from our living.

In conclusion I want to say

## ERODED EMPHASIS NEEDS RENEWING

# Doctrines—Our Bond Of Mutual Faith

By J. L. Taylor  
Pastor  
First, McComb

Pastor, how long has it been since you preached a doctrinal sermon? Layman, how long has it been since you heard a doctrinal sermon? Minister of Education, how long has it been since you led in a doctrinal study course? Minister of Music, how long has it been since you explained the doctrinal emphasis of the anthem to be sung Sunday? Most of us

would have to admit that in the rush of other pressing responsibilities we have allowed doctrinal emphasis to go undone. Yet, it is precisely at this point that Baptists owe their distinctive greatness. I think aloud — could it be that this is one of the reasons we Southern Baptists have not made the ten league boot strides forward we made in former days?

What I believe determines how I live. What I believe prompts the manner in which I worship. What I believe is what I tell others in sharing

my belief. What I believe causes me to seek out others who believe the same way. Doctrinal belief is expressed in spiritual, moral and ethical behaviour. All of these truths underscore the necessity of preaching and teaching the doctrines we hold as Southern Baptists!

G. Avery Lee writes in his book, *WHAT'S RIGHT WITH THE CHURCH?*, the following: "Why are we Baptists, anyway? What makes us different from any other Christians, especially other Protestant Christians? If we Baptists do not have some doctrinal affirmations, some distinctives, then is there any real reason for us to exist as a denomination? If we do have such distinctive affirmations, then we need to know what they are. Surely we ought to affirm the basic Christian doctrines we share with all Christians, and we must maintain our Baptist expression of such doctrines."

Since Baptists have no authoritative creed and no church dogma, no one person nor one book can speak for

all Baptists concerning the things they believe. This in itself speaks of one of our Baptist doctrines. Yet there are certain fundamental beliefs which Baptists hold in the common bond of mutual faith. If we did not share belief in these doctrines, then we would be some other denomination — not Baptists.

I believe that there has been an erosion of emphasis upon doctrine in our churches. This is not to say that each generation should not evaluate doctrine for itself. To do otherwise, would place us in the position of another faith which over emphasizes the role of tradition. This doctrinal evaluation should be done in the effort to communicate Biblical interpretation to the twentieth century man, not in an attempt to call attention to one's self or one's church as "Baptistically different."

I feel that there needs to be a renewal of understanding and a sharpened focus upon doctrine in our churches and our convention. As a pastor, I want to lead in this endeavor in our church. As I

preach, I will not say, "Now, this is a Baptist doctrine." However, as a Baptist preacher, I will prepare sermons that are, in the best of my judgment, doctrinally sound. Included in the pulpit ministry will be a sermon series on Basic Baptist Beliefs.

Too many of us have heard the lament of the college student on his first weekend home, "I could not discuss my religion when the others were talking about theirs in the dormitory because I did not know what we Baptists are supposed to believe or why we believe it." In an effort better to prepare our youth for the sharing of their faith in Christ as it is expressed through our church, we will plan to include doctrinal emphasis in special youth activities. Other functions will be planned which will give to all a clearer understanding of what we believe and why.

Special scheduling of doctrinal emphasis could be a part of the church's annual planning; a revival in which the visiting pastor preached

only definitely doctrinal sermons; a study course teaching Baptist doctrines to all age groups; a "Coffee and Conversation" forum on Sunday evening following the evening worship service for the discussion of doctrines; a Deacons' Retreat for the purpose of studying doctrines. These are simply suggestions of possibilities. Individual churches will discover more and different opportunities to meet their needs for doctrinal re-emphasis.

I do not know the author of the following acrostic of Baptist beliefs. It is an excellent summation of what we have been discussing in these articles in this Great Issues Facing Southern Baptists issue of the Baptist Record.

**I AM A BAPTIST**

This I am by conviction, not convenience; by intent, not accident; because of truth, not tradition.

Who I am is spelled out briefly by the very things for which I take my stand: BELIEVER'S baptism only.

(Continued on page 6)



Indonesian MK Casts Her Vote

JK (missionary kid) Julie Ingouf, who was born in Indonesia, seems to be casting a vote at the recent annual meeting of the Indonesian Baptist Mission (organization of Southern Baptist missionaries), while her friends, Susan Jones (center) and Jay Beavers, observe quietly, as befits newcomers who arrived in Indonesia within the past year. Julie is the daughter of Rev. and Mrs. John E. Ingouf, Susan, of Rev. and Mrs. Bobby L. Jones, and Joy, of Rev. and Mrs. Ernest B. Beavers. Susan is two; the other little girls are "going on two." Joy's father is a Mississippian. —(Photo by John E. Ingouf)

One of the unique marks that distinguish Southern Baptists in the world is the UNANIMITY of their thinking and convictions as to WHAT the Bible teaches and WHAT the teachings of the Bible mean. This is what holds Southern Baptists together and gives warmth, zest and unchanging steadfastness to their witness in the world. Destroy their faith in the integrity of the Bible as God's Word and they will fall apart and in time cease to be a spiritual witness of power for God in the world.

#### DOCTRINAL EMPHASIS

#### A MUST FOR SOUTHERN BAPTISTS

1. Doctrine requires emphasis because it is THE ONLY MEDIUM by which the Bible idea of the purpose and plan of God in salvation through

Christ CAN BE COMMUNICATED to the minds and hearts of lost people. Paul declared (Rom. 10:10, 17) "... with the heart man believeth unto salvation. So faith (or belief) cometh by hearing and hearing BY THE WORD (Bible message) of God."

2. Doctrine requires emphasis because it IS THE ONLY ANSWER to the errors propagated by liberal philosophies of religion, the "new morality," and the ecumenical movement that waters down and compromises the plain truth of God's Word for the sake of organized union of people with widely different Bible beliefs.

#### DOCTRINAL MINISTRY MAKES PRESSING REQUIREMENTS

1. That the minister give prolonged, serious and prayerful study of the Bible under THE TEACHING MINISTRY OF THE HOLY SPIRIT with (Continued on page 6)

## One Vote For Doctrinal Preaching

By Joe H. Tuten, Pastor

Calvary Church, Jackson

Let us get together on vocation. The word doctrine comes from the Latin *doctrina*, which means teaching or instruction. The Greek *didaskalia* refers to the substance of teaching, while *didache* has to do with the act of teaching. The Hebrew terms for doctrine emphasize reception rather than transmission.

The precise scriptural use and antecedents of the term, then, would lead us to define doctrine as a body of teaching set forth as true because of the source from which it has been received. It is not a collection of isolated teachings but a body, because truth has

continuity and relatedness. The touchstone of the prophets was the ancient Deuteronomic statement, "Hear, O Israel, Jehovah our God is one Jehovah" (Deuteronomy 6:4). From it the true prophets never departed. Jesus confirmed this oneness of truth when he spoke of the truth.

Doctrine and truth are not equated, but they are closely related. Not all doctrine is truth, and not all truth is espoused as doctrine. There is ultimate truth, revealed truth, realized truth and speculative truth. The difference is one of degree. Preachers must do their work under the tension brought about by a humility which acknowledges "we know in part" and a boldness which "cannot but speak the things we saw and heard." There is no valid escape from

this disciplined perspective.

Doctrinal preaching is that preaching which sets forth in an organized way the main teachings or truths of the Christian religion. As Baptists, we are concerned with Christian doctrine and Baptist doctrine. The two are not completely separate, we hope! Christian doctrine includes all the great themes of the holy scriptures, while Baptist doctrine is that body of Christian doctrine which Baptists emphasize to such an extent that this emphasis distinguishes them from other Christians. Christian doctrine, therefore, is larger in scope.

Christian doctrine includes such great Biblical themes as the sovereignty of God and the rebellion of man. God's ethical demands and man's moral responsibility, redeem-

ing love, judgment, faith, repentance, forgiveness, the incarnation, resurrection, and ultimate establishment of the divine will. All of these are floodlights to man in his quest for God.

Baptist doctrine comes along and turns a spotlight on some facets of Christian doctrine. The first spotlight is focused upon man's moral responsibility, and this is done through an emphasis upon the competency of the soul. For the lowest common denominator of Baptists in their belief that if you place a copy of the Bible in the hand of a man, if that man wants to do so, he can find his way to God. This brings into focus the scriptural theme of soul liberty, which Baptists believe that even God does not abridge. Baptist doctrine spotlights redeeming love through an emphasis upon salvation by grace. The ultimate establishment of the divine will is spotlighted through an emphasis upon the security of the believer.

Both the floodlights of Christian doctrine and the spotlights of Baptist doctrine are intended to set forth truth and encourage men to seek God.

Record my vote for greater emphasis upon doctrinal preaching — both doctrinal and preaching, Christian doctrine and Baptist doctrine!

One vote for doctrinal preaching, because it is important to the spiritual growth of the individual and the strength of the church! Christ told Peter to feed his sheep. Preaching without doctrine is a diet of cotton candy, clouds without rain, wandering ideas, mattering about things that do not matter. It does harm only because it does so little good.

One vote for doctrinal preaching, because the day demands it! Rather than being irrelevant, doctrinal preaching is awfully relevant right now. The great doctrines of our Christian faith actually came into realization in times of the most awful adversity. Think of it! Isaiah's prophetic announcement of the virgin-born Ruler came at a time when Judah's most pious fraud was occupying the throne of David. Hosea's message of triumphant love came when his own love was being openly and publicly trampled. The doctrine of the resurrection burst into realization when man had just buried the Son of God. Doctrinal preaching may have declined in recent years because churches seemingly were doing well without it. If so, we soon may begin to experience a new emphasis upon doctrine.

Record my vote for a greater emphasis upon both doc-

trinal preaching.

(Continued on page 6)

## 'Baptist Problem' Series

On this page you will find four articles on the sixth subject in the "Great Issues Facing Southern Baptists and Mississippi Baptists" series. The subject discussed here is "Southern Baptists and Doctrinal Emphasis."

We suggest that you read the introduction on the editorial page before reading the articles.

Then, if you would like to enter into discussion of the subject, write on it immediately and send to the editor. The discussion will continue through this month.

The next new subject in the series is scheduled to appear in the first issue of November.

# The Sunday School Lesson

THE INTERNATIONAL LESSON- LIFE AND WORK CURRICULUM-

## The Source Of Our Faith

By Clifton J. Allen  
Hebrews 1:3

The unit of lessons for this quarter has unique importance. It is the concluding unit of a six-year cycle. Also, this unit deals with the last books of the New Testament, which are an inspiring climax of the Biblical revelation. The Bible material is from Hebrews; 1 and 2 Peter; 1, 2, and 3 John; and Revelation. These books set forth affirmations of the supremacy and finality of Christ as Lord and Saviour, a ringing demand for fidelity and growth toward maturity on the part of Christians, and a triumphant assurance of the ultimate victory of Christ and the certainty of the Christian hope.

### The Lesson Explained God's Word In His Son Verses 1:1-3

We do not know the author of Hebrews. But the writer begins with the central theme of the letter: the supremacy and adequacy and finality of Christ. Christ was God's complete and perfect revelation. God had spoken many times

and in many ways to reveal himself — through direct words, through the Law, through mighty deeds, and through the words of the prophets. But these means of revelation were fragmentary and incomplete. God spoke finally through his Son.

God actually revealed himself in the Son, for Jesus was God manifest in the flesh. Rightly, the Son was appointed heir of all things, because he was the agent of the Godhead in creation. The Son was the very incarnation of God's glory and person, the perfect reflection of divine holiness and goodness and majesty and grace. He was the very image of God's being, or the personal and visible projection of God. He was and is the sustainer of the universe, upholding all things by the word of his power. Supreme, the work of Jesus was redemptive. He made purification for sins by offering himself on the cross; and then, having completed his redemptive work on earth, he ascended to the right hand of God as our ever-living Mediator and Lord.

### Danger In Neglect Verses 2:1-4

The Christians to whom the letter was sent were marked by spiritual indifference and

## Good News From God

Gal. 1:6-17  
By Bill Duncan

With this lesson we begin a study of the Bible under the theme, "The Gospel and its Proclamation." With so much of the emphasis of our denomination on evangelism it is good for us to spend time early in the year on this study. The Gospel needs to be defined to be certain

about its content and methods. A lot that many call the gospel may not be. Paul wrote the book of Galatians to overcome the teaching of the Judaizers who had confused the people with their teachings. The Gospel must be accepted by faith and demonstrated in our lives if our witness is to be effective. There is no substitute for this "Good News of Modern Man."

### The Only Gospel 6-9

Paul was concerned that the Galatians had been willing to forsake the teaching of the Gospel for the teaching of the Judaizers. This had been a sudden change which added to the concern. The term "another" gospel does not mean there is more than one gospel for the word "another" means one of a different kind. This other gospel was based upon the idea of keeping the law first and then one could become a Christian. Paul had said that Jesus would have a person by grace through faith. There was nothing that man had to do except believe in order to be saved.

Paul felt so strongly about the perverting of the gospel that he desired that these preachers be "accursed." The term accursed was used to mean, "let him be destroyed." The strong feelings for the gospel has lead him to this conviction.

There is only one gospel and that is that which is revealed in Christ Jesus. There cannot be such a vast contradiction in principle of acceptance or the principle of the gift of salvation.

To seek to be saved by any other means is foolishness. This will only serve to destroy one. For if one is not saved by faith he will be condemned by justice.

### The Powerful Gospel 11-14

If one would want to judge the worth of anything, let him look at its results. By looking at its by-products one sees the true value.

The Gospel is powerful in its results. Paul was radically changed in his life and purposes. The one who had been such a Pharisee of the law now is the witness of faith. He had been changed in his life by the Gospel. The one who had been the persecutor now is persecuted.

The power of the Gospel is from above. This truth was revealed to Paul by God and he knew this was a heavenly message. The source of the message makes a difference. Jesus Christ brought the message to Paul and to all who will receive it.

The reason Paul felt so strongly about the gospel is that he knew what it had done for him. This gave him the desire to spread it everywhere.

### The Proclaimed Gospel 15-17

The task of proclamation had been his calling even from his birth. As Paul looked back upon his life this was what he saw in his preparation. To speak for God Paul saw that he must first speak to God. So after his call he went into an isolated area to prepare. Any person who does a good job of proclaiming must prepare, spiritually, emotionally, and mentally.

The people to whom Paul left his calling were those who were not Jews. The heathen are not necessarily uneducated, uncouth people, but any who are not Jews.

He did not think that he needed the endorsement of any group or person to proclaim except God. The basic equipment was his experience with Jews and the desire to share it.

The proclamation must come after a thorough understanding of the message. One must understand what has happened to him and who was responsible. One must know the consequences of this experience. The proclamation of the Gospel is telling of what God has done and will do in Jesus Christ.

other persons. The truth was also confirmed by God with miracles and wonders and gifts of the Holy Spirit.

### The Will To Believe Verses 3:12-15

There is deadly danger for the Christian in an unbelieving heart.



## MISSION OF FIRST, UNION TO BRICK-VENEER BUILDING

First Church, Union, has given their Mission a gift of \$4000.00 for the veneering of their present building. Dr. Earl Laird, Chairman of the Missions Committee of First Church, is shown presenting the gift to W. A. Chaney of First Baptist Mission.

Witnessing the presentation are, left to right, from First Mission: D. B. Rainer, H. A. Knight, Rev. Chester Estes, mission pastor, W. A. Chaney; from First Church: Dr. Earl Laird, Rev. Ferrell Cork, Jr., pastor of First Church, Banks McNair, and Ruben Cleveland.

The contract for the veneering was awarded to Martin Milling of Union.

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Rev. Fred Fowler

## Clarke-Venable Calls Pastor

Rev. Fred Fowler has accepted the pastorate of Clarke-Venable Church, Decatur. He moved there September 1 from Cedar Grove Church, Columbia.

A native of Walsh, Colorado, he is a graduate of Southwest Baptist College, Missouri, and Union University, Jackson, Tennessee, and received B.D. and M.R.E. degrees from New Orleans Seminary. At present he is completing studies for a Ph.D. in the area of counseling, from the University of Southern Mississippi.

He did not think that he needed the endorsement of any group or person to proclaim except God. The basic equipment was his experience with Jews and the desire to share it.

The proclamation must come after a thorough understanding of the message. One must understand what has happened to him and who was responsible. One must know the consequences of this experience. The proclamation of the Gospel is telling of what God has done and will do in Jesus Christ.

Do you know how much more a man is likely to earn during his lifetime with a college degree than he would without one? The answer, according to the Bureau of Labor Statistics, is \$4,000 a year. This is an extremely high return, purely from a monetary point of view, considering the fact that the average American student invests between \$1,000 and \$1,700 a year to stay in a 4-year college.

other persons. The truth was also confirmed by God with miracles and wonders and gifts of the Holy Spirit.

### The Will To Believe Verses 3:12-15

There is deadly danger for the Christian in an unbelieving heart.

## One Vote For - - -

(Continued from page 5)

all the help he can get from good books by sound Christian scholars. Most pastors and preachers are so busy with public-relations and administration of important organizations THEY DO NOT HAVE TIME to make adequate preparation for a Bible-ministry with doctrinal emphasis.

2. That the minister avoid the materialistic and secular interests of the world, that dissipate His spiritual energy, blur His spiritual insight and cancels out His spiritual opportunity.

3. That the minister and all professing Christians implement the truth of God's Word to his own character and that HE LIVE IT before the world of unsaved and unhappy people. God makes such a life as a "LIGHT ON A CANDLESTICK" that shines the rays of truth that penetrate darkened hearts. God makes such a life as "SALT" that restrains the acts of evil men and gives a savoring flavor to the people who live in a soured and bittered world of sin.

He is married to the former Ann Neal Pattat of Somerville, Tenn. They are the parents of three boys, Devon, 9, Neal, 6, and Jody, 4.

Mr. Fowler will be preaching in revival services at Clarke-Venable October 6-11. (See "Revival Dates" column.)

Do you know how much more a man is likely to earn during his lifetime with a college degree than he would without one? The answer, according to the Bureau of Labor Statistics, is \$4,000 a year. This is an extremely high return, purely from a monetary point of view, considering the fact that the average American student invests between \$1,000 and \$1,700 a year to stay in a 4-year college.



## DEVOTIONAL

## Show Us The Father

By Rowe C. Holcomb, Pastor, First, Hazlehurst



When Sedeck Girgis of Cairo, Egypt, came to Southwestern Seminary as a student, I invited him to my apartment for a waffle breakfast. He replied, "What is a waffle?" Just use your imagination as to the dialogue that followed. His question was indeed simple compared to Philip's desire of Jesus in John 14:8, "Show us the Father."

These lines from Edwin Markham's, "I Must Test His Spirit," have challenged my imagination:

When in the dim beginning of the years,  
God mixed in man the raptures and tears,  
and scattered thru his brain the starry stuff.  
He said, "Behold! Yet, this is not enough  
For I must test his spirit to make sure  
That he can dare the vision and endure."

I will withdraw my face,  
Vile me in a shadow for a certain space,  
And leave behind only a broken clue,  
A crevile where the Glory glimmers thru,  
Some whisper from the sky,  
Some footprints in the road to track me by.

These verses from Fanny Crosby's "Blessed Assurance" have also challenged me:

Blessed assurance, Jesus is mine!  
Oh, what a foretaste of Glory Divine!  
Heir of salvation, purchase of God,  
Born of His Spirit, washed in His Blood.

Perfect submission, perfect delight,  
Visions of rapture now burst on my sight:  
Angels descending bring from above  
Echoes of mercy, whispers of love.

The glory glimmered brightly through the crevice the day Moses approached the Burning Bush, and more so when the Pillar of Fire illumined those dark nights in the Wilderness. God widened the crevice for his Shekinah Glory when Solomon's new Temple was dedicated. And, the Christian's hope glowed like the new dawn, when the dark recesses of Joseph's tomb were illuminated and angelic voices announced, "He is not here: for he is risen."

God's voice from the sky surely twitched the heart of Abraham as he heard, "Abraham, Abraham, stay thy hand," for his hand gripped the knife on its downward stroke to sacrifice his son.

That same voice brought fleeing Elijah and profane Simon Peter back into harness'd service for the Master. From the banks of the Jordan River and atop the Mount of Transfiguration, God's voice twice acknowledged Jesus as his perfect Son. And Jesus' reply to Philip was, "He that hath seen me hath seen the Father."

A SENSUAL and intemperate youth delivers a worn-out body to old age.—Cicero

It is the failing of youth not to be able to restrain its own violence.—Seneca.

## Music

## Syd Doty Top Album Salesman

Syd Doty, Forest, Mississippi, is proclaimed "Top Salesman" of the year by selling 130 albums of the Singing Churchmen of Mississippi.

Mr. Doty, now emeritus minister of music, First Baptist Church, Forest, became the church's regular music director in 1947 and has served in that capacity until this year. Prior to 1947, he assisted with the Music Ministry in Baptist churches at Lucedale and Mendenhall.

He and his wife, Myrtice Dearman Doty, are the parents of two musically talented children. Their son, David, is completing his masters in church music at Southwestern Seminary and daughter, Susan, is teaching public school music in Forest. She is a graduate in voice from Mississippi College.

Profits from the album sales will go to establish scholarship funds at Mississippi's four Baptist colleges for students entering the field of church music.

Congratulations to Syd Doty for his many contributions to church music.

**Mississippi Highest Last Year**  
In Per cent Music Enrollment Increase  
(of the "Established States" of SBC)

## TOTAL MUSIC ENROLMENT &amp; PERCENTAGE BY STATES IN 1967

State	MUSIC MINISTRY ENROLMENT		Per cent Increase (Decades)
	1966 Total	1967 Total	
Alabama	72,493	82,707	11.43
Arkansas	49,330	28,447	5.75
Illinois	17,309	18,508	6.56
Florida	62,513	63,474	4.12
Georgia	62,513	60,952	9.39
Kentucky	39,078	43,559	11.47
Louisiana	40,225	43,423	7.93
MISSISSIPPI	49,037	56,891	16.01
Missouri	38,166	44,011	15.31
New Mexico	6,604	7,259	5.75
North Carolina	105,512	104,533	(.94)
Oklahoma	38,246	40,187	4.23
South Carolina	57,246	62,252	8.70
Tennessee	62,716	70,371	3.92
Texas	144,798	159,257	7.22
Virginia	47,136	48,140	2.13

## TIPS FOR REPORTING MUSIC ENROLMENT ON ANNUAL LETTER

Churches are now in the process of completing their annual letter to the association. Most of these churches should report a music enrolment this year. (Only 56.8 per cent reported last year.) Some will report only two or three persons, while others will report a much larger enrolment.

Last year, churches included the names and addresses of their music director and accompanists, but failed to record the number in the appropriate music column opposite the columns for Sunday School and Training Union. This is necessary in order to record a music enrolment. These numbers are picked up by electronic equipment and tabulated. IT IS NECESSARY TO GIVE THE TOTAL ENROLMENT ON THE ANNUAL LETTER AT POINT 131.

## Observes 100th Birthday—Deacon For Seventy Years



Barber has been a deacon at Spring Hill since 1898, or a total of seventy years.

He helped to organize the Sunday school at Spring Hill and served there as Sunday school superintendent for many years.

He celebrated his birthday at the Rose Lawn Nursing Home in New Albany. Many friends and members of his family visited with him that day. Among these were his sons, Joe, Vardaman, and Fred Barber. A daughter, Mrs. Willie Evans, was unable to be with him.

Members of Spring Hill paid tribute to him with a brief summary of his work in the church. C. B. Ash placed a \$1.00 bill in the birthday mission bank, a penny for each year.

## Huntsville Church Will Provide Rent-Free home for Missionary

The Weatherly Heights Baptist Church, Huntsville, Alabama is providing a rent-free, partially furnished home for a missionary family on furlough. The time of occupancy will be limited to one year for each furloughing family. The house consists of four bedrooms, two baths, a large den, study and a two car garage. It is located in Southeast Huntsville, across the street from an elementary school.

The handsome, split-level residence was purchased in June, 1946, and was used for over two years as a "headquarters building" for the church. In October, 1966, the Weatherly Heights congregation moved into a \$225,000 education building, leaving the residence available for the purpose mentioned above.

Huntsville is the home of Redstone Arsenal, Marshall Space Flight Center, and has many industrial, cultural and educational facilities. The city is approximately 100 miles from three major cities—Birmingham, Alabama; Nashville, Tennessee; and Chattanooga, Tennessee, and is located in the heart of the Tennessee Valley.

## WMU Names New Field Worker

BIRMINGHAM, Ala. (BP)—Miss Bobbie Sorrill of Nashville, editor of Junior Sunday School materials for the Baptist Sunday School Board, has joined the field of services staff of the Southern Baptist Woman's Missionary Union (WMU) here.

Miss Sorrill will help develop the church missions program for children ages six through 11 in the new grouping - grading plan recommended for Southern Baptist churches beginning in 1970, and is the first WMU staff member added to implement the new grouping - grading system.



## Twilight Tea At Blue Mountain

REACHING THE END of the receiving line for the annual Baptist Student Union and Student Government Association Twilight Tea at Armstrong, home of the college president, is Miss Edith Doody of Columbus, left, the first freshman to arrive for the special welcome occasion. Miss Doody is greeted by Mrs. Harold Fisher, wife of the president, just after having received a cordial greeting from President Fisher, Miss Charlotte Bryant, Laurel, president of the BSU, and Miss Nancy Chamberlain of Grenada, president of the Student Government Association, extreme right.



ATTENDING BLUE MOUNTAIN'S BSU-SGA Highlight Welcome Event of 1968-69: Miss Rose Horn (center), vice-president of the Baptist Student Union Council of the college, serves two new students from Slayden, Miss. Kitty Sanders (left), and Miss Becky Hurdle (right), as they enter the dining area of the home of President and Mrs. Fisher.



## Clarke M.A. Officers

OFFICERS of the Clarke College Ministerial Association for the current semester are (above) from left: John Stone, Chancellor, Ala., jail service chairman; Henry Welch, Pascagoula, program committee chairman; John Patterson, Lafitte, La., vice president; Jerry Skinner, Philadelphia, benevolence chairman; Lendell Ainsworth, Marietta, Ga., treasurer; Wayne Griffith, Louisville, radio chairman; Jimmie Garrard, Meridian, program committee; Clarence Cooper, Etta, secretary; and Louie Tate, Mt. Vernon, La., president.

## At Olive Branch: Pastor's First Anniversary

On September 22, Olive Branch Church honored their pastor, Rev. Vance Marberry, on his first anniversary with them. During a reception, the church surprised Rev. and Mrs. Marberry with a dozen red roses, and presented them with a silver service.

The church expressed appreciation for Mr. Marberry's leadership as pastor. During the year there have been 79 additions, and the budget of \$48,360 has been more than reached at this time.

The Marberrys moved to Olive Branch from McMinnville, Tennessee. They have two children, a son, Larry, who lives in Memphis, and a daughter, Cheryl, student at Union University, Jackson, Tennessee.

Mrs. Marberry is the GA director. A coronation service held on the same Sunday as the reception was the first GA coronation ever to be held at this church. The two queens crowned were Sharon Burns, daughter of Mr. and Mrs. Olen Burns, and Sue Osborn, daughter of Mr. and Mrs. A. Osborn.

## Midville Recalls Bond Issue

On 1 January 1969, all bonds issued by the Midville Baptist Church of Jacksonville, North Carolina, are due and payable at the First Citizens Bank and Trust Company of Jacksonville, North Carolina.

Bonds will be redeemed, on that date, at full face value with interest through 1 January 1969.

Persons desiring to redeem bonds immediately, may do so, but if bonds are redeemed prior to the 1 January 1969 date, interest will be paid only through the July 1968 interest bearing period.

"Since the bonds are negotiable, it is urged that they be sent via registered mail," states Rev. Alvin F. Butters, pastor.

**Love your enemies—it will drive them nuts.**

## Kentucky Dentist Aids Guatemalans

Dr. John L. Maddox, a dentist and member of First Baptist Church, Walton, Ky., treated more than 350 people during a week-long Baptist dental project in Guatemala in August. His patients included a Roman Catholic nun in the town of Tecumcuman.

Dr. Maddox was teamed with Southern Baptist Missionary Chester S. Cadwallader, Jr.

## Off The Record

**PRESCRIPTION** — "What do you think of Medicare?" someone asked a little old lady.

"Oh, it's just wonderful," she answered. "I've had one bottle and I'm feeling better already."

**GO-GETTER** — Two guys were lounging on a park bench. Said one, "What do you do for a living?"

"I'm a go-getter!"

"A go-getter?"

"Yeah, my wife works. All I do is get her."

**MAJOR SURGERY**—Wife: "Why did you cut out the back of that book?"

Doctor: "It was marked appendix, and I took it out without thinking."

**WHY ELSE?**—Paula: "Why did they bury that man under the plum tree?"

Rita: "I don't know. Why?"

Paula: "Because he was dead."

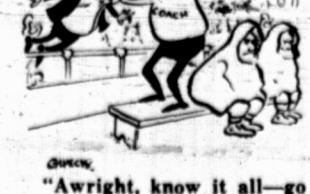
Wife: "We've got to fire that chauffeur. He's nearly killed me four times."

Husband: "He's a good man. Let's give him another chance."



## Carey Hangs Out Welcome Sign

William Carey College students hang out the welcome sign for high school students of Mississippi! Miriam Moss, freshman from Moss, and Hank Guest, junior from Jackson, remind their friends that Saturday, October 12, is High School Day at Carey. Beginning at 9 AM and continuing until 3 PM, the campus will be alive with entertainment and information for prospective students. A jam-packed schedule will include a free lunch. All high school and junior college students interested in attending should notify the Admissions Department by phone or by mail.



"Awright, know it all—go in for Jablonski!"